

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."—ISAIAH.

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Saturday, June 9, 1866.

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MINUTES OF THE THIRTY-SIXTH ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(Continued from page 340.)

Sunday 8th, 10 a.m.

Singing by the Tabernacle choir.

Elder A. M. Lyman prayed.

Singing by the American Fork choir.

President H. C. Kimball spoke on several principles of the Gospel, and on the sacred character of the covenants entered into by the Saints with the Lord, encouraging the people to keep them inviolate, that the blessings of God may be with them.

Elder J. D. T. McAllister sung, "Let them talk of this earth."

President B. Young made the following remarks, which were reported by Elder George D. Watt;—

It will give me great pleasure to speak a few words to the people, and I shall be happy if I can make myself heard by this vast assemblage of Saints.

Much has been said by our brethren since the commencement of our two day's meeting, and during Conference, with regard to the social life and habits of the Latter-day Saints; and all that has been said is in conformity with that endless variety which we see in all the works of God; for no two men

express themselves alike in describing circumstances or in teaching doctrine. The doctrines which we have embraced are exceedingly dear to the faithful believer, and I may also say that doctrines, how erroneous soever they may be, are as sacred to the person who believes them, as our doctrines are to us.

Our faith and our acts are known to each other, and also to the world, although they are held forth by many in an unfair light. However, when an untruth is told against the Latter-day Saints, a conviction that it is an untruth comes to every person who hears it, and the Spirit of Christ, that enlighteneth every man that cometh into the world, teacheth the children of men true principles.

I will now give you, in short, my opinion with regard to plural marriage. It is of God, and he has revealed it from the heavens, and made it obligatory upon the Saints in the last days. I am as much a believer in plural marriage as any of my brethren who have spoken. It is embraced in the

faith of the Latter-day Saints, and practiced by many of them. If I have a wife who wishes to leave me, let her make it known to me, and she is as free to go from me as she is to stay with me. This is my doctrine. Every wife I may possess is as free as the air; if they choose to stay with me they can stay, if they wish to leave me, they are equally as free; but they must not intrude upon their most sacred covenants, nor suffer others to intrude upon them. But otherwise from this, they are as free to go as they are to stay; they can go to the east, or to the west, to the north or to the south. They are as free to go, if they so wish, as they are to drink the water of City Creek; but if they violate their covenants, the curse of God will rest upon them, and if others intrude upon our rights in our domestic relations, we mean them to suffer the penalty.

To ask any person to be a Latter-day Saint, unless he wishes to be, is a thing I never do. I teach the people the truth; they that receive it in the love of it, will abide in it; they have the same liberty to reject it, that they have to receive it. It is not required of me to make people believe the truth, whether they will or not. It is obligatory upon me to tell them the truth, to teach them correct doctrine, and leave them to take their choice, whether they receive it and live by it, and be saved, or reject it and be damned.

I will now take the liberty of making a statement to this congregation, and to this community—to those who are Saints, and to those who are not Saints—to the Jew and the Greek—to the Christian and the Gentile, the old, the middle aged, the youth and children—in regard to the circumstance which has occurred here in our city within a few days past. The question is asked by thousands, no doubt, "Is this according to brother Brigham's counsel? Is this done by counsel, and does brother Brigham justify such things?" Whether I justify that act or not, is not the property of any other person living, it is my own.

"Brother Brigham, did you counsel any such thing as killing Mr. Brassfield?"

I did not. I know no more about

it than you do. That which has transpired I have merely heard, and that which instigated the killing of that man is not known to me.

"Suppose a man should enter your house, and decoy away from you a wife of yours, what would you do under the circumstances?"

I would lay judgment to the line, and righteousness to the plummet, so help me God. I say that for myself and not for another. I am for defending the truth of God and the ordinances of his house. I have enlisted to be his servant, and a co-worker and fellow-laborer with Him, and with my elder brother, Jesus Christ, and to sustain his laws, and the liberty to proclaim the doctrine of salvation to the world; and I am on hand to do so. We say that this is right, others say that it is wrong. As was observed by Elder Amasa M. Lyman in his remarks here, we dare do a great many things, and leave the result in the hands of God, for he rules and overrules, guides and dictates, and controls the acts of the children of men; and He does so in a very different way from what they wish at many times.

We dare defend ourselves against the attacks of thieves and robbers; we dare preach the truth; we dare baptize people into the kingdom of God—into the household of faith; we dare teach them the principles of life and salvation, though all hell may growl and roar, and threaten and vomit forth its dark insinuations. God will exalt the just, and the wicked and the ungodly will fail to maintain themselves in their wickedness. We dare do all this; we dare tell the world that Joseph Smith was a man of God—a Prophet of the Lord, when he was here in the flesh—that he is now a man of God, and still a Prophet of the Most High. The holy Priesthood was delivered to him, and he delivered it to others, in which Priesthood we have greatly rejoiced. That this is true, ye are my witnesses. This congregation know whether "Mormonism" is true or not; they know it by the power of God; they know it not merely because some man has said so, but they know it by the revelations of the Lord Jesus Christ.

I have taken this opportunity, on

this occasion, to say what I have relating to the killing of Mr. Braasfield for entering the house of one of the Saints, and stealing away his wife. Were I absent from my home, I would rejoice to know that I had friends there to protect and guard the virtue of my household, and I would thank God for such friends.

We are still in existence as a people; still living and doing. We are constantly being told that we shall not live, yet still we live. When [brother Kimball and myself were baptized, they gave six months for "Mormonism" to live; it lived out the six months, and spread and grew and prospered in our hands. They have given us thirty days and sixty days, and six months, and a year and two years, &c., to see the destruction of "Mormonism," still it grows and flourishes. It has been said in this city, "in sixty days your leader, Brigham Young, will be in our hands." The sixty days passed. It was then said that in ninety days the "Arch Deceiver" would be sure to fall into their hands, be taken captive, and be punished for his crimes.

That period also passed, and Brigham Young still lives, and, through the blessing of the Lord, he is going to live; and this people will live and spread abroad, and inherit the valleys of the mountains, and they will go forth and inherit other valleys; and in a little while they will be crying out for more room; and, again, in a little while, they will cry for more room, and thus Zion will spread abroad. The providences of God, our heavenly Father, will lead and overrule the doings of the wicked to results favoring his purposes, and as they are led to destruction, and the earth is cleansed from its corruption, Zion will spread abroad and ultimately fill the whole earth.

We need have no fears. We have none. I have never feared but one thing with regard to this people called Latter-day Saints—for myself, for my brethren the Apostles, for my sisters and their children, and for all the household of faith—one fear only has rested upon me, and that is, that we will not live our religion as strictly and as truly as we should.

If I were able to talk to you longer, I would like to preach to you principles of life and salvation, to lead the people along, and for their guidance and direction, their comfort and consolation, their victory and ultimate conquest over sin in themselves, in their homes, in their neighborhoods, in our country and throughout the world, that the kingdom of God may spread far and wide, gather up the remnants of Israel, until we shall see the Jews gather home to the land of Palestine, to await the coming of their Lord and Master, for whom they have looked so long, until righteousness shall go forth like the morning light, spreading its genial influences over all the earth, and man and all things upon the earth acknowledge the rule of Him whose right it is to reign.

I must be satisfied with what little I have said. May God bless you, and I bless you in the name of the Lord Jesus Christ. Amen.

Singing by the Tabernacle choir.

Prayer by Elder Geo. A. Smith.

2 p.m.

Singing by the Tabernacle choir.

Elder George Q. Cannon prayed.

Singing by the Tabernacle choir.

Elder David P. Kimball, who had just arrived from Europe, gave a brief account of his labors while absent; testifying to the power of God made manifest in answer to his prayers, and spoke of the progress of the Work in Europe, under the direction of President B. Young, jun. He called at Nauvoo on his way home, and there met with part of the Prophet Joseph's family. Some of the buildings still stand as they did when the Saints were compelled to leave them, but where the Temple stood, a vineyard was being made. He expressed his joy at returning home, and bore testimony to the Work.

Elder Charles S. Kimball, who had arrived with his brother David, also referred to his mission, and testified to the fulfilment of the blessings pronounced on his head by the servants of God before he left this city to go to Europe. He spoke of the power of God which he had experienced while absent, and testified to the truth of the Gospel.

Singing by the American Fork choir.

President D. H. Wells expressed his pleasure at seeing young men, who were born in the Church, going forth in the power of God, and accomplishing good among the nations. He reasoned on the principle of government, showing that we must first learn to control and govern ourselves, before we are capable of governing others. Touched upon the growth of the Work, and the power and blessings that result from unity of purpose and action. Pointing to a lack of accommodation in the Tabernacle for the vast congregation assembled, he urged the necessity of having the New Tabernacle ready to hold meetings in by next Conference; and said that carpenters and other workmen for that building, might be called for through the Bishops, and when called for, he hoped they would respond cheerfully and promptly.

Elder Heber J. Richards, who had arrived with Elders D. P. and C. S. Kimball, expressed his gratitude at returning from his mission. Had been able to do some good while absent, and had acquired an experience and a knowledge which he appreciated.

President H. C. Kimball followed up the remarks of President Wells, on the importance of having the New Tabernacle finished to hold next Conference in. By doing so we will please God, and his holy angels who are around, working for our safety. He referred to the missionaries who had just returned, and showed that if a man takes a course to sustain himself in righteousness before the Lord, he will grow in the power of God continually. He blessed the people and the Priesthood in the name of Israel's God, and all who labor for the welfare of Zion.

The following additional names, of Elders selected to go on missions, were presented to the Conference, and unanimously sustained:—

Isaac Aldredge, Lehi; James Smith, Provo; Joseph Lawson, Ogden; Thoren H. Spencer, Great Salt Lake City; Richard Benson, Parowan; Edward A. Noble and Edgar Dalrymple, Bountiful, Davis county.

Singing by the Tabernacle choir.

President Brigham Young instructed

the Bishops to select praying men for teamsters to go for the immigration—good men, who use good language, and are of good habits; men who will be fathers to the people, kind to the Saints, and kind to their teams.

Conference adjourned until 10 o'clock on the 6th of October next, when it is hoped the New Tabernacle will be in a condition for Conference to assemble in it.

President B. Young pronounced the closing benediction in the following words:—

I bless my brethren of the Apostles in the name of the Lord Jesus Christ of Nazareth. I bless the High Priests, and the Seventies and the Elders, and ask God my Father in heaven to pour upon them the richest blessings of heaven and earth; to bless them with the things of the earth, the mysteries of the kingdom, and the glories of the upper worlds; with wisdom, with knowledge, and with understanding. I also bless the Bishops and the Lesser Priesthood with the same blessings; and I bless this congregation and the community of the Latter-day Saints, and all the honest in heart upon the face of the whole earth. I bless you as fathers, as mothers, as children, as brothers and as sisters. I bless our musicians; I bless our brethren and sisters who have come here from a distance, to make melody in our hearts by their singing; and I bless our choir in this city, and each and every one in this congregation,—our friends, our brethren, our sisters, our houses, our barns, our fields, our flocks and our herds, and everything that belongs to us. I feel to bless the mountains and the valleys, and the land of Joseph—the land of Zion, and pray may the peace of God rest upon the Latter-day Saints, and all who wish well to Zion. Receive ye the blessings of the Lord, my brethren and sisters; go in peace to your homes; be faithful to your covenants and holy callings; be true to each other, to your God and to your country, that we may be worthy to enjoy the blessings of a land of freedom and equal rights, and those things which the Lord will give unto us. Be ye blessed; and I bless you in the name of the Lord Jesus Christ. Amen.

7 p.m.

A meeting of the Priesthood, appointed for 7 o'clock, was very numerously attended, the Tabernacle being crowded.

After singing and prayer, Bishop Edward Hunter spoke of the encouraging character of the reports from the various Bishops throughout the Territory, and exhorted them, their counsellors and the teachers, to seek to be led by the Holy Spirit, so that they might decide in all matters brought before them in righteousness.

Elder Geo. A. Smith again spoke in favor of the *Juvenile Instructor*, and strongly recommended it. He referred to his recent trip south, and pointed out the importance of strengthening the most southern settlements there, and spoke in favor of the telegraphic line.

Elder Erastus Snow endorsed the remarks of brother Smith with regard to the south, and spoke of the opening of the Colorado river for the transportation of freight from California.

President D. H. Wells encouraged the brethren to pursue a self-sustaining course, and to carry out the counsel of President Young, given last October Conference, to plant rye, and go to making our own hats and bonnets; and recommended those who will use tobacco to grow it themselves.

Elder O. Hyde made a few remarks, instructing the brethren who might be going south, to be well provided with arms, and thus be prepared to defend themselves against Indians.

Meeting was dismissed with prayer.

PLURALITY OF WIVES—ITS CONSTITUTIONALITY.

(From the *Deseret News*.)

The fathers of our country, in framing the Declaration of Independence and the Constitution, were inspired with breadth of thought and liberality of view to an unparalleled extent. They did not confine their action alone to the inhabitants of the thirteen States which formed the infant Republic, and to their own time; but designed its influence should extend to unborn ages, and people of every nationality and clime who might come to partake of the blessings of freedom here offered them. In no instruments ever framed are the inalienable rights of men more definitely stated and provided for. The Declaration avers, as a self-evident truth, that "life, liberty and the pursuit of happiness," are the inalienable rights of all men, and the Constitution secures their possession to all who place themselves under the shelter of its broad provisions. In the language of an intelligent opponent of plurality of wives, "Our civil and political institutions admit Judaism, Mahommedanism, Buddhism, Atheism, and all other isms." Hence the weary and tyrant-cursed of other lands could here look for a refuge of liberty, wheth-

er fleeing from the despotisms of Europe or the effete governments of Asia; whether claiming to worship the true God, or bringing with them their self-made deities and pantheistic idols. The Chinaman can enact his religious mummeries, which are sacred to him, in the metropolis of the Golden State; and though his neighbors may ridicule him and his faith, the Constitution protects him in his worship, however repugnant it may be to more enlightened minds.

In the very teeth of common sense and reason, "Mormonism" has been declared to be "no religion," by some of its pretentious but bigoted and ignorant enemies. Religion is a system of faith and worship; and whether the world look upon "Mormonism" as true or false, we have calmly, rationally and whole-souledly adopted it, believing that in it, and it only, can we obtain celestial salvation.

In that religion the principle of present and continued revelation occupies the first position. As children of God, we have the same right to expect and receive revelation from Him, that any portion of his children ever had in any

age or dispensation, if we accept and abide the conditions which secure that blessing to mankind. We have received, and continue to receive, revelations, guiding us in matters pertaining to our present and eternal welfare; and one of these revelations enjoins upon us the doctrine of plurality of wives. This was not given as a permission, because of certain circumstances existing at the time it was received; but it came as a command, under divine regulations which cannot be trifled with, nor treated as a thing of no moment.

We do not look upon a part of the commandments of God as imperative and essential to salvation, and another part as non-essential. We receive everything from that divine source, which comes to us as a command, as imperative and essential, necessary to be observed by us that we may obtain salvation.

The doctrine of plurality of wives, which we have found sanctioned and commanded in the Bible, and sustained by it, comes to us as a command in the Revelation published at the commencement of this series of articles. That Revelation says:—"For all those who have this law revealed unto them, must obey the same; for behold! I reveal unto you a new and everlasting covenant; and if ye abide not that covenant, then are ye damned." While we will not stop to discuss the incorrect meaning generally received as conveyed in the word "damned," what we have quoted is enough to prove that the command there given is binding upon us, and that we cannot cast it aside without abjuring our entire faith.

When the subject is examined in connection with the civil polity of our country, and the extent to which the Constitution shields or repudiates it, the question is not, "Is that revelation true?" but, "Have the people adopted it as a part of their religion?"

With the truth or falsity of any person's religious belief, the framers of the Constitution wisely refused to interfere. The section which covers the ground distinctly says, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This was demanded by the admittedly self-evident truth, that "life, liberty and the pursuit of happiness," are the inalienable right of all men. Let the point be once conceded, that any man or number of men have the right to dictate to their fellows what they must believe and reject as religious faith, and the very foundation of our constitutional right is swept away. For no tyranny has been so intolerant as spiritual tyranny; no persecutions have been so barbarous as religious persecutions; no wars have been so devoid of everything human, and so fiendishly cruel, as those waged in the sacred name of religion.

In Congress there are most likely infidels, who regard the Bible as a fable. Shall they have the right to impugn the Bible believer for his faith? There may be Jews in it—there is at least one in the British Parliament—Are they who look upon the Savior as an impostor, to claim the power of legislating for the Christian as to what he must believe? Is it not glaringly evident to what this would lead? The rigid Roman Catholic would, if possible, compel all to be of the same faith as himself. He looks upon the Protestant as a heretic, who will pass from earth to hell, denied even the probationary pains of purgatory with bliss in a prospective future. The intolerant Protestant would sweep Roman Catholicism from the nation; but the Constitution does not give either or any of them the authority to act out their narrow, bigoted views and desires. Does it authorize them to unite and say what the "Mormon" shall believe, so long as he respects the rights and liberties of his fellow-citizens? No, most emphatically no, it does not. That instrument protects us in stabling a horse in our parlor, and worshiping it every day as our god, did we feel so disposed, and wisely protects us; for the faith of the most ignorant savage that prostrates himself before a stick or a stone, may be as dear to him, as that of the most enlightened philosopher on earth who adopts a creed that will exalt and ennoble him. No man can be the censor of his fellow-man's faith; that, the Creator of man is alone qualified to be.

These views are partly admitted by our enemies, even when treating upon our doctrines and faith. The strongest points which they try to make are, that plurality of wives is not an essential point in our faith, and that many of our people do not believe in the doctrine. In seeking to maintain these points, they concede all that we can claim, in a Constitutional point of view, with regard to the doctrine, though we are inclined to think that they do so unwittingly. They tacitly, and many of the more intelligent, definitely, admit that if it is an essential part of our faith, it cannot be interfered with Constitutionally; and that if the "Mormons" as a people do believe it, the doctrine is not forced upon them, but is understandingly accepted by them and embraced in their religion. This latter would force the same conclusion as the former, that Constitutionally their right to practice that part of their religious faith could not be interfered with. We have advanced sufficient to show that it is an essential part of our religion, inasmuch as it is a command from God to us. With regard to the bulk of the people rejecting an essentiality of their faith, we can simply say the supposition is absurd. All religious organizations claim and exercise the prerogative of expelling members who refuse to subscribe to any or all of their articles of belief; a prerogative which is universally conceded as a right. And this prerogative is claimed and exercised by the Church of Jesus Christ of Latter-day Saints, proceeding on the principle that a man may be entitled to all his rights as a citizen, who yet may not be deemed worthy of communion in a particular church organization. It is not likely, then, that rejection of, and disbelief in a command of God, would not be followed by a loss of membership. The Latter-day Saints, as a people, do most sincerely and honestly believe the doctrine of plurality of wives, recognizing in it a divine injunction, and a means of raising the physical and mental status of the human race, when practiced in righteousness.

It is argued that by the same reasoning murder, theft and other crimes, might be adopted as part of a religious

faith, and claim constitutional protection on similar grounds. This is a shallow sophistry, and betrays a great lack of thought and ordinary sense. The actions resulting from such hypothetical faith, would directly interfere with the rights of others, and if admitted, would render nugatory the Constitutional provisions which secure to all, "life, liberty and the pursuit of happiness." The man who would embrace murder, theft, and similar crimes in his faith, would seek to claim as his right that which would rob his fellow-citizens of their right—the right to live, the right to possess their own property, the right to claim every blessing which would not infringe upon the privileges and rights of others. We are looking at this simply in a social and civil point of view, apart from morality. Plurality of wives does none of these things. It deprives no man of his rights; it robs no woman of her liberty. She is a free agent in refusing or choosing; he is a free agent in accepting or declining. Men and women are not compelled to be "Mormons;" they are not compelled to practice plurality of wives. They are free agents, and in matters of religious faith they are responsible to God. But for murder and theft to claim immunity because of an assumed religiousness, would be to set fundamental truths of the Declaration in opposition to the Constitution, and claim for one party under that instrument, the right to rob others of its protection. In a religious and moral point of view, God has emphatically stamped these offences as crimes by his own voice. Plurality of wives he has sanctioned and approved.

Are our enemies aware, that in pursuing the course they have entered upon against us and our religion, they seek not only to violate the Constitution, but to trample upon the Declaration which preceded it? They would prohibit the free exercise of our religion, and they would rob us of that "inalienable right," the "pursuit of happiness," in accordance with our own honest views, not only in time but for eternity. Furthermore, in our failing to accede to their unjust and unconstitutional demands, they would proscribe us, and rob us of "liberty."

and "life" itself. They strike at the roots of all that, as American citizens, we have the right to demand and enjoy. They would continue to tax us, and deny us the right of representation; they would rob us of all our hopes of heaven and future happiness; they would take from us all that makes life endurable to man, and finish the work of spoliation, by robbing us of even the miserable existence thus left for us, perhaps shouting to our depart-

ing spirits the cold-blooded language of the coward-hearted politician, Martin Van Buren, "Gentlemen, your cause is just, but I can do nothing for you."

If we have exaggerated their evil desires and designs, the blame does not rest with us. The language in which they speak their intentions, is open to a much more severe construction than we have placed upon it. But the end is not yet.

TITHING.

BY ELDER BRIGHAM W. KIMBALL.

Tithing is one of those principles appertaining to our most holy religion, that has frequently occupied the attention of God's servants, who have endeavored to show unto his people, by example as well as precept, the propriety of attaching importance to this divine law—a law calculated to enhance the prosperity of all, and to bless all who will obey its requirements. Yet there are some who have neglected to perform this duty, without considering for one moment the results following such neglect. The Lord, through the Prophet Malachi, in speaking upon this subject, designates Tithing as an ordinance, and one from which ancient Israel had turned away, thereby bringing a curse upon the whole nation, and the neglect thereof an act of robbery. The Saints require as much faith to enable them to comprehend and practice this principle, as do the world of mankind to believe that baptism is essential to salvation. If we cannot receive the small, how shall we be prepared to receive the great things which are in store for the faithful and obedient. When higher laws are revealed from heaven to bless the people, some will fall by the way side, not having laid a sure foundation by an observance of this law. As our faith increases, in like ratio will our blessings increase. If we sow sparingly, can we hope to reap abundantly; and if we plant today, can we expect to gather immediately the fruits of our labors? No;

but we have faith that the seed sown will germinate, spring forth, and yield an abundant harvest to reward our labors, for which we ought to wait patiently, which Christ has promised shall be thirty, sixty and an hundred-fold.

Some, professing the honorable name of Saints, have left the shores of Babylon for the land of Zion, and instead of striving to forsake all practices inconsistent with holiness, and to cleave unto saving principles, they have continued indulging in their evil ways, with the intention of overcoming all at once on arriving at their destination. But the delay has given deeper root to these evils, rendering them unprepared for the fiery ordeal through which God will cause all to pass to try their faith; and such have passed away with the dross, while those who have taken the proper course, can today testify that they have realized the fulfilment of the promises of God to those who obey his law—viz., I will open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it; and I will rebuke the devourer for your sakes. The destroyer has passed by them as he passed by ancient Israel in Egypt, and if they only continue true to their covenants to the end, they will come forth like pure gold well refined.

Our limited experience has taught us that, after the Latter-day Elders have raised their voices in confirma-

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tion of the declarations of the Former-day Priesthood, with regard to the subject in question, as soon as the Saints were out from under the influence which is so generally felt at our meetings, the powers of darkness have tried to blind the weak, to prompt them to believe that motives other than the building up of the kingdom of God and the welfare of the Saints, actuate them, and that self interest alone induces them to preach the law of Tithing.

This glorious and eternal promise will be fully observed by those who are found worthy to assist in the building of the central city of Zion in Jackson county, where also a Temple will be reared; on which the glory of God shall rest, and a people prepared to receive the Lord Jesus Christ, whose presence will be as refiner's fire; and it is declared in a revelation given through the Prophet Joseph Smith, that those who are tithed shall not be burned.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 9, 1866.

DEPARTURE OF THE FOURTH SHIP.

✓ The fourth ship, *Arkwright*, chartered for the emigration of a portion of the Latter-day Saints, cleared from the port of Liverpool for New York, on the 30th ult., having on board 395 American adults, or 451 souls, as passengers. Elder Justin C. Wixom was appointed President, and Elders Harry Luff and Hyrum P. Folsom his Counsellors: these appointments were unanimously sustained by the vote of the passengers. The Captain of the ship, D. P. Calkin, and other officers, called the crew to order, when general instructions from several of the Elders, were imparted to the Saints who were exhorted to preserve good order, and cleanliness; to live prayerful and upright lives; to be patient and forbearing one towards another; to render assistance to the weak and feeble; and to hearken diligently to the counsel of those appointed to preside over them: on condition of faithfulness they were promised protection and safety throughout the great journey which was before them. Immediately upon the sailing of the ship a fresh breeze sprang up from the east, and the vessel was wafted swiftly upon her voyage towards the promised land.

THE SAFETY OF THE SAINTS' SHIPS, COMPARED WITH THOSE OF OTHER EMIGRANTS.

One hundred and twenty-nine vessels have now been sent forth from these ports, bearing the Latter-day Saints, as passengers. All the former ships have crossed the great ocean in safety. Who so blind, that they cannot see the wonder

working providences of the Almighty? God has commanded the Saints to flee out from among the nations to the great interior basin of North America; his people obey: as an evidence of his approbation, he protects the vessels upon which they embark, from the raging elements; from the fierce tempests; from the foaming mountain billows; and from the still more frightful monster, fire. Statistical reports inform us that over eight hundred vessels have been wrecked or lost since the first of January this year; and many thousands have been lost since the commencement of the emigration of the Saints from these lands. Thus God has made a marked distinction between his own dear children, and the emigrants upon other ships. These miraculous mercies over us, call for unfeigned gratitude on our part, and should have a tendency to impress more fully upon our minds, the great necessity of living, day by day, according to the principles of our most holy religion. As the time for the great day of the Lord draws near, there will be a still greater distinction between the righteous and the wicked who sail upon the great deep. Disasters and fearful loss of life at sea will become proverbial; and great fear will seize upon the ungodly, or, as Jesus said, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; *the sea and the waves roaring*; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." (See Luke, chapter 21.)

This prediction, uttered by the Son of God, will most assuredly be fulfilled. The prophecy in relation to "the sea and the waves roaring," has no reference to the ordinary storms and tempests such as have occurred in past ages; but relates to an extraordinary commotion such as will fill the breasts of the wicked with awful fear, so that all fortitude and ambition will fail them. But even in these terrible times, the righteous will go in safety; for "the Lord God will go before them, and be on their rearward, and his angels round about them;" and their prayers will be answered; and they will, as Isaiah has predicted, "be filled with songs of everlasting joy."

O. Pratt

✓ By letter dated May 29th, from Elder Widerborg, we learn that the ship *Karilworth* Captain Brown, sailed from the port of Hamburg on the 25th of May, having on board 684 souls of the Scandinavian Saints, all being in good health and spirits. Also, that the second and last ship from that place the present season, carrying a portion of this year's emigration, would sail in a few days. We wish them a safe and speedy voyage across the sea.

✓ By letter from Elder C. W. Stayner, on board the steam-ship *Java*, 130 miles out from New York, we are informed that he and Elder William Jennings had rather an unpleasant trip, on account of the roughness of the weather, and particularly of the sea-sickness from which they suffered the most part of the way. Brother Stayner says they conversed freely with the passengers concerning the faith of the Latter-day Saints, and were requested by them to preach, which they would gladly have done, but the captain refused them permission,

he being somewhat under bonds not to permit any service on board except that of the Church of England.



SCIENTIFIC.

A new work, by Professor ORSON PRATT, has been laid on our table, entitled "Pratt's Cubic and Biquadratic Equations." From the limited examination of the work we have been able to make, we are pleased to adopt the language of the Author in the preface, as our own, in reference to this valuable acquisition to the science of mathematics.

"1. The Author's discovery of the *Equation of Differences*, together with several other kindred discoveries, resulting from the properties of this equation, has enabled him to entirely dispense with every process for finding the limits of the roots; to dispense with the theorem of STRUM, and all similar theorems, having for their object the determination of the number of real roots and their situation in the arithmetical scale; to dispense with all processes for finding the first figure of a root by trial or successive substitution; and to dispense with the successive trial divisors used by HORNER.—2. By this new method the first figure of a root is found in the same manner that the first figure of any quotient is obtained; and each new divisor is derived, by a simple formula, from the figures of the root already developed: and instead of each divisor being disjointed from the dividend, and placed in a column far distant, as is the case in HORNER's method, it is made to occupy its usual place on the left of the dividend, as in common division; thus reducing the whole process into a more compact and simple form, more in accordance with the usual arithmetical form of extracting the square root, which it, in some respects, resembles.—3. All those cases in which the roots approximate each other in value, hitherto considered so difficult of solution, become, by this method, exceedingly simple; indeed, the nearer two roots approach equality the less is the labor in the operation of development.—4. A new process, simple and expeditious, has been devised for obtaining the remaining roots of a Cubic or Biquadratic equation, after one root has been found, without resorting to the common, or more tedious method of depressing the equation.—5. A new general formula has been discovered, by which the three roots of a Cubic equation, when they are all real, can be obtained in terms of the co-efficients, without resorting to the process of development figure by figure.—6. A new and simple method of extracting the cube root is given, by which the labor becomes several times less than by the usual methods. This very expeditious process requires only about the same number of figures as extracting the square root, and constantly maintains the divisors in the same horizontal lines with their respective dividends.—7. General Cubic and Biquadratic Equations which have, in all cases, two equal roots, are given, and considered by the Author of considerable importance in their relative bearings upon other equations.—8. A "General Solution" of the Biquadratic Equation is given, resembling in some respects DESCARTES' Solution, but differing in other respects from all solutions with which the Author

is acquainted, by obtaining a resulting auxiliary Cubic Equation whose second term is absent. These are some of the peculiarities in this little treatise; but the reader is referred to the propositions in the body of the work for further information."

We trust the work will meet with the reception it justly merits. 2

CORRESPONDENCE.

—o—

AMERICA.

Great Salt Lake City, }
April 9, 1866. }

President Brigham Young, jun.

Dear Son,—A much longer time has elapsed since my last letter was written to you, than I am in the habit of permitting to pass. I have been suffering from a very severe cold, accompanied with rheumatism, which has prevented me from attending to much business. My health has improved very much of late, so much so that I was able to attend the afternoon meeting in the Tabernacle on the 5th, that being the last of our two days' meetings. As the weather becomes more mild, and I can go out and take the air, I feel that my health will soon be fully restored. Colds with a severe cough, and a species of lung fever, have been very common of late, numbers of both sexes being attacked by them.

An appointment was made at our last Fall Conference, for a two days' meeting to be commenced on the 4th of April. These meetings were held, also our Annual Conference. Notwithstanding the bad condition of the roads, the people turned out in great numbers, filling the Tabernacle, and many hundreds not being able to get inside. The necessity for the completion of the New Tabernacle is pressing, and we hope by next Fall to have it so far finished, that we can meet in it. The teachings were excellent and full of the Spirit, and the people rejoiced. Brothers D. P. and C. S. Kimball, and H. J. Richards, arrived here on Sunday afternoon in time to speak to the people. All the members of the Quorum of the Twelve in the Territory were here to attend Conference—brother C. C. Rich having crossed the

mountains from Bear Lake valley, on snow shoes, to be present with us.

There has been considerable excitement in the city for the past week, in relation to the shooting of a man by the name of Squier N. Brassfield. It seems that Brassfield had made the acquaintance of the second wife of Archibald N. Hill, named Mary Emma. This intimacy continued until a marriage and a removal to Austin, Nevada, were proposed. Without taking any steps to obtain a divorce from brother Hill, the parties were married by Judge Solomon M'Curdy, one of our Federal District Judges, on the 27th of March. On the same day on which the ceremony was performed, Brassfield and the woman undertook to remove the goods and chattels from brother Hill's residence, which she occupied, but were interrupted by the police. He drew his pistol, and uttered some threats, and the police took him off to the calaboose, and locked him up for the night. He was charged with larceny, and also with an assault with intent to kill, and on both charges was released on bail. A writ of *habeas corpus* was issued by Judge McCurdy, on the request of the woman, to obtain possession of her children—her offspring by her previous marriage. This case was argued before Judge McCurdy. Mr. Hempstead appeared for the petitioner, and Judge Z. Snow as Deputy Attorney-General for the Territory of Utah. On the evening of Monday, the 2nd inst., Brassfield was returning from this examination, in company with Capt. Hosmer, United States Marshall, and as they were turning to go into the National Hotel, east of Godbe's store, some person stepped up to Brassfield and fired a gun or pistol, and ran off, pursued and fired at by

men who were around, but without being caught or even recognized. About forty-five minutes after being shot, Brassfield died. Before his death, he remarked to his surgeon, stated in his evidence at the coroner's inquest—that "had the judge done as I asked him, this would not have happened." The explanation of this remark, as given now, is that Brassfield wished McCurdy to obtain a divorce before the marriage, but that McCurdy told him there was no need of a divorce, but to go ahead, as the woman's marriage to Hill would not stand. It is said, however, that McCurdy now disclaims all knowledge of the woman's being married, and says that she deceived him. The fact is, I suppose, and I believe it can be proved, that at the time he performed the ceremony, he was so drunk that he scarcely knew what he was doing. Brassfield stated to a friend—a Gentile—(this has transpired since his death) that they were intending to make this marriage a test case, and that it was the entering wedge to burst up polygamy.

Whether he was killed by some man with whom he had had difficulty, or on what ground he was shot, has not yet been ascertained. As a matter of course, the miserable clique who have encouraged and urged forward Brassfield and others to encroach upon the citizens here and their rights, have, through their organ, raised a howl about this act.

They are disappointed, and feel that they are beaten at their own game; and like desperate men, they are using every means in their power to make capital and create difficulty out of this occurrence. Yet they acknowledge that Mrs. Hill was the second wife of brother Hill.

As a community, we disclaim all knowledge of, or complicity with, the man who killed Brassfield. He may have been killed on account of some personal grudge, or he may have been shot by a friend of Hill's. In either case, it is folly to accuse a whole community of, and charge them with the deed; and had such an occurrence happened in any other community, nobody would have thought of doing such a thing. It has not surprised any person, who is acquainted with

the feelings and the views of the people here, however, that this invasion of brother Hill's marital rights has terminated so suddenly. Men who have more wives than one, hold their rights as sacred, and estimate them as highly as those do who have but one. They are their wives, the mothers of their children, bound to them by the most holy and binding ties. The seducer who invades the sanctuary of home—whether there be but one wife or more—and endeavors, by the use of insidious and devilish arts, to lead away an inmate, must expect to have his career suddenly terminated. No man, who possesses any of the feelings of manhood, would quietly submit to a wrong of this kind, while he had the power to resent it.

Twenty-two Elders have been called as missionaries to Europe during Conference. Their names are:—John Rees, William Gwin, William Grant, George Hunter, Moses Thatcher, John P. Wretsburg, Elmer Taylor, John Urie, John Ezra Pace, Nephi Fawcett, Marius Ensign, O. Liston, Edward Petty, Isaac Kimball, Edwin Walker, Isaac Aldredge, James Smith, Joseph Lawson, Edward A. Noble, and Edgar Dalrymple. They will go down with the teams which go after the poor.

May the Lord bless you, and all the Elders, and give you the power to magnify your callings and Priesthood, and to bear off that portion of the Work of God devolving upon you, is the prayer of your father,

BRIGHAM YOUNG.

ENGLAND.

Ship *American Congress*,
May 26, 1866.

President B. Young, jun.

Dear Brother,—By the kindness of the Pilot, we are enabled to send you a few lines to inform you of our proceedings since you left us on Wednesday the 23rd inst. On the evening of the same day we held meeting, at which suitable instructions were given by Elders N. H. Felt and J. Nicholson.

On the 24th, we were only able to reach Gravesend, during which time we organized the ship company into seven wards, and placed a President over each as follows:—1st, G. E.

Grove; 2nd, W. Smith; 3rd, W. B. Childs; 4th, A. McGill; 5th, J. Grier; 6th, G. Campbell, and 7th, W. Pinney.

On the 25th, we were prevented from proceeding further than Sheerness, on account of a strong head wind. The wind being more favorable, we again resumed our journey at 4 a. m. this morning, and are now, 4 p. m., under full sail. Two-thirds of the people are sea-sick; but we are happy to inform you that, with this exception, a more joyous, happy, and united band of Saints, it has never been our experience to associate with. All are willing to receive the instructions and counsels of those placed over them, the best of feeling prevails on board, every one appears satisfied, and discontent is unknown in our happy company. Thus far we have realized the promises made to us by yourself. You probably remember that several were very unwell when they came on board, among whom was brother John Smith, who was obliged to be conveyed in a cab, also sister Wakefield, whom, we are happy to say, have wonderfully improved.

Continuing in the course we have pursued up to the present, our united faith is, that every blessing you promised will be enjoyed by us, that our heavenly Father will bless us, heaven will smile upon us, that we shall enjoy much of the Spirit of God, and be favored with a prosperous journey.

We ourselves are at present quite free from sea sickness.

The captain and officers are very kind and obliging, and seem very willing to do all they can for the comfort and well-being of the people.

With love to yourself and the brethren in the office, and fervent desire for your happiness, we remain, dear brother, yours in the Gospel,

JOHN NICHOLSON, President.

J. K. WHITNEY, }
JOHN RIDER, } Counsellors.

JOSEPH ANDREWS, Clerk.

P.S.—Sunday, 27th, 1 p. m.—The Pilot not having yet left, we hasten to inform you that, the weather being fine, at 10 a. m. we all assembled together on the upper deck, and enjoyed a most excellent meeting, the Spirit of the Lord being copiously poured out upon us. The countenances of all present seemed to beam with joy and gladness. Addresses were delivered by Elders Nicholson and Rider, which were listened to, with apparent interest and attention, by the captain and saloon passengers, as well as by the Saints. We purpose holding another meeting at 2 o'clock.

We are happy to inform you that we have already been commended for our cleanliness and good order by the captain. Peace and union prevail. We all feel well, with the exception of those who are sea sick, and anticipate some glorious times together.

SUMMARY OF NEWS.

* AMERICA.—New York, May 24, evening.—Secretary Seward, in his speech at Auburn, defended the course of the President regarding the recent vetoes, and contended that his plan of reconstruction was the only practical one yet suggested. The Congress indiscriminately grouped loyal with disloyal, by excluding loyal Southern representatives. The differences between the Executive and Congress were less serious than was supposed, and need cause no disruption of the Republican party. The general tone of the speech was mediatorial. The President and members of the Cabinet were serenaded last night by the National Union Club. The President responded by thanking the club for the demonstration of their approval of his conduct as a public servant, in which he had only done what was necessary to maintain correct principles. He said the day was not far distant when people would be satisfied that the course he had pursued was right. Secretary Stanton made a long speech, and said that the President was cordially supported by the Cabinet. The plan of the reconstruction committee was unwise and impolitic. Secretary M'Culloch warmly

endorsed the sentiments of the President. The collector of customs at Rouse Point, seized 1700 muskets on Friday, supposed to belong to the Fenians. Eighty-seven cases of arms, belonging to the senate faction, were seized at Erie, Pennsylvania. It is reported that the Washington circles have denied Stephens. He is reported to be receiving subscriptions from numerous cities. The *New York Herald* says that Chili, Peru, Bolivia and Ecuador, are endeavoring to effect an alliance with Venezuela, in order to secure operations whence to invade Cuba. Advices received here from Mexico, state that Escobedo, with 1200 Republicans, assaulted Methuena on the 2nd, but was repulsed. The Spanish fleet, on the 2nd instant, attempted to bombard Callao, but were repulsed, after a fight of four hours, by the shore batteries. Admiral Nunes was wounded. The Peruvians lost 60 killed, including the Secretary of War, and 120 wounded.

EUROPE.—Paris, June 1.—Apprehensions are entertained that all the seven Powers which have been invited will not take part in the Conference, as Austria, in accepting the invitation, insists on the condition that the Venetian question shall not be discussed.—Vienna, June 1.—The Vienna papers of to-day confirm the news that Count Mensdorff will be the Austrian plenipotentiary at the Paris Conference. Accounts from Prague assert that the educational establishments in that city are about to be closed, on account of the danger of war. Austria will be represented at the Conference by Count Esterhazy and Count Mensdorff. The Vienna papers reiterate that an understanding exists between Austria and Russia, and that the latter Power will support at the Conference the maintenance of the treaties of 1815. They even go so far as to declare that a formal alliance between the two Powers is in preparation. The fortification works upon the left bank of the Danube, near Vienna, are rapidly approaching completion.—Venice, May 31.—The official *Gazette* contains the intelligence that Austria has positively refused to entertain any project for the cession of Venetia. She proposes a solution of the Schleswig-Holstein question, to be brought about by a convocation of the Estates of those Duchies, and maintains the incompetency of a Conference to discuss the affairs of the Germanic Confederation.—Berlin, June 1.—The 7,000,000 of Catholics in Prussia are beginning to stir, and to speak more loudly respecting their grievances against the Protestants. The reserves from the Rhenan provinces and Westphalia, show little inclination to fight against Austria. Protestant officers have been insulted at the railway termini in Munster. The soldiers of the reserve cried, "Long live King William. Down with Bismark!" The *Kreuz Zeitung* says, that "Germany is threatened with a religious war, and that the Catholics aim at exterminating the Lutheran Church in Prussia."

VARIETIES.

At a naval court-martial the following dialogue is said to have taken place between one of the witnesses and the court:—"Are you a Protestant?"—"No, sir."—"What are you then?"—"Captain of the foretop."

Stonewall Jackson never made but one practical joke in his life. This was when he was a Professor at Lexington, Va., and it consisted in asking his class why it was impossible to send a telegraphic despatch from Lexington to Staunton? Some pupils suggested that the iron ore in the mountains drew the iron ore from the wires, and others proposed other theories, but it was some time before any cadet was brilliant enough to remark that there was no telegraph line between the two places.

A man who had been fined several weeks in succession for getting drunk, coolly proposed to the magistrate that he should take him by the year at a reduced rate.

LEARNING *versus* WISDOM.—Josh Billings remarks that "Fanny boddy can tell where lightning struck last, but it takes a smart man to find out where it is going to strike next time; this is one of the differences between learning and wisdom."